Ethnic Press Section
Canadian Citizenship Branch
Room 613, Bourque Building
Ottawa, Ontario # 8764

FJB

Friday, August 19th, 1966
3rd of Elul, 5726
SIDRA:
KI TETSE

CANDLE LIGHTING
Toronto: 7:59
Montreal: 7:39

PEARSON MOVE ON NEO-NAZIS HAILED (page 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price - 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • TORONTO, FRIDAY, AUGUST 19, 1966

Algerian leader in Israel. Abdul Razak Kader (right) in conference with Israeli Mordechai Oren. Kader is a former leader of the Algerian Liberation Movement.

despite syrian provocation

KADER ON PEACE MISSION

Damascus-Born Algeria Leader In Jerusalem

TEL AVIV — The leader of the left-wing opposition to the present Algerian regime, Abdel Razak Kader, 52, a long-time proponent of Israel-Arab peace is now on a month-long tour of Israel.

He is travelling on a French passport, since his opposition to the former Ben-Bella règime not only cost him 13 months in prison in 1962-63 but also led to his expulsion from Algeria and the loss of his citizenship.

'The purpose of my visit," he said this week in Tel Aviv ,"is to meet left-wing circles here both Jewish and Arab, and contribute as much as possible to peace between Israel and the Arabs.

He firmly believed that this peace would come about when the left-wing opposition in Algeria assumed control. This would definitely lead to a drastic change in Algeria's foreign policy, including normal diplomatic relations with Israel." He had a poor opinion of Nasser and the present conception of "Arab Socialism".

IS SYRIAN BORN

Mr. Kader was born in Damascus, but his family emigrated to Algeria, where the "grandfather of both his mother and father, Abdel Razak Kader" — the grandson — the grandson was named after his greatgrandfather — is considered the outstanding Algerian national hero of the early 19th century, opposing the French penetration. He died in exile in Syria.

Mr. Kader first visited this country in 1952 and spent a year at Kibbutz Hazor.

He arrived here as the personal guest of the Mapam leader, Mordechai Oren, and his wife, Rega, of Kibbutz Misra. Mr. Kader does not intend to have any contact with any Government body during his stay.

Although born a Moslem, his religion, he states, is "Marxism". Mr. Oren and he became friendly during the Evian Conference which led to the French-Algerian agreement.

After he fell out with Ben Bella, he was jailed without trial, and a propaganda campaign was launched against him charging him with being "an agent of imperialism and of Israel." The charges, no doubt, were based not only on his year-long stay here in 1952, but also on his book. "The Israel-Arab Conflict," published in 1960 in French. In his book he expressed his "deep and abiding faith" in peace between the Israelis and the Arabs, but he also belived that it would only come about when "progressive" forces came to power.

THANKS TO THE NEWS

SLOMOVITZ NOW HAS FOUND A HOME

by RUTH GOLDSMITH
CJN REPORTER

Monday — finally — was moving day for Martin Slomovitz, his wife Anette and their four small children. Happily they transferred their pitifully few belongings from a dismal, fourth-floor, cold-water flat in a Toronto slum to a modern suburban apartment at Elway Court.

The Slomovitz family was rendered homeless several weeks ago by a severe fire that wrecked their little downtown home. Since that time, local welfare agencies have failed to find suitable living quarters for them. Many anonymous benefactors have contributed clothing and money in an attempt to alleviate their situation.

Prime movers in rehabilitating the family were the Hebrew Free Loan Society and the Jewish Immigrant Aid Services. Leon Neuschul, Executive Director of the Hebrew Reestablishment Services was so disturbed by reports in The Canadian Jewish News of this case that he personally investigated the situation and verified that the Slomovitz family was indeed in dire distress. He contacted Maurice Benzacar, a case worker of J.I.A.S., who arranged to rent an apartment for the family and also supplied them with essential clothing, household utensils and bedding.

Martin Slomovitz works as a spring mattress assembler and his meager earnings would normally not enable him to rent this accommodation. An interest-free loan from the Hebrew Reestablishment Services will help Slomovitz to maintain his family in wholesome surroundings until his insurance claims are processed.

An official of the Hebrew Free Loan Society admitted to The Canadian Jewish News that normally this matter would not be their concern, since they are not a charitable organization, but simply a subsidiary of the United Community Fund of Greater Toronto.

Martin and Anette Slomovitz expressed their appreciation to The Canadian Jewish News for bringing their terrible dilemma to the attention of the public. "If it were not for The Canadian Jewish News, we would still be homeless," he said. And as a final farewell: "Thank you so much for everything."

Misleading Public Opinion. — Syria's Communist President Atasi was accused this week by Israel's Chief-of-Staff Gen. Yitzhaq Rabin of lying about having killed "50 to 100" Israelis in boats on Lake Tiberias. Israeli Air Force this week attacked Syrian Military planes. Reports at the United Nations indicate that Communist regimes are inciting Syria to war.

Our Women's News and Synagogue Reports will be resumed in the next issue of The Canadian Jewish News.

Kaplan To Speak On The 25th

TORONTO HERO COMING HOME

by the CJN reporter

Gerald Caplan is returning home to deliver a lecture on Thursday evening, August 25th at Convocation Hall, University of Toronto. This will be the first of a series of lectures he will deliver across Canada on behalf of the Canadian Committee for Zimbalwe. This organization is a non-political, inter-denominational group devoted to fostering a deeper understanding among Canadians for Zimbalwe — the "new Rhodesia" that will emerge when minority white rule is abolished.

Caplan was one of nine students seized last month by security police in Salisbury, Rhodesia, for his stand against political supremacy of the white minority there. He had been studying South African history at University College on a Commonwealth scholarship awarded by the United Kingdom Government. Outraged by local political injustices. Caplan encountered a swift reaction to his outspoken protests and was detained in prison. Intervention by Canadian diplomatic officials secured his early release and deportation to Zambia.

According to the latest information, Caplan will attempt to meet Prime Minister Pearson and persuade him to take a hard line against Britain in the coming Commonwealth Prime Ministers conference.

Steven Lewis, New Democratic Party member for Scarborough West in the Ontario Provincial Parliament, was a contemporary of Gerald Caplan at Associated Hebrew School and later at the University of Toronto. He recalls Caplan's constant concern for important social issues. "Gerry always took politics seriously and acted as Co-Campaign Manager for my father in the York South election of 1963." David Lewis won his seat in that election.

"Gerry was never an organization man alone," commented Lewis. "He did a lot of debating at Hart House on public affairs, and never hesitated to take a stand on political issues. He is a totally commited person and if he becomes involved in unhappy consequences — well, he'll take that in his stride."

Gerald Caplan telephoned from Zambia to reassure his parents, Mr. and Mrs. Harold Caplan, that he is safe and well, and that he will shortly be arriving in London, England. Gerry's mother had only one comment: "He is safe and sound, thank God—and I am very thankful."

• Commentary •
By M. J. Nurenberger

THE JEWISH STATE and THE JEWISH AGENCY

Can we afford both?

These words are addressed to those with a social conscience among Jews as opposed to those to whom "Jewish politics" in the Diaspora is a social game. They are directed to those who cannot and will not accept the outworn, broken clichés about the necessity of organizing in every Jewish community agencies of all seventeen political parties flourishing in Israel, to those who are tired of tolerating the so-called Jewish Agency, composed of representatives of all these parties, as a body which determines how public funds ought be distributed. They are also meant for those who would like to see a balance sheet whereon (a) the distribution of monies collected here is spelled out in detail; (b) how big the slice of each local Zionist party from charity funds is; (c) how much is earmarked for trips overseas in order to help the Israelis run their country and last but not least, (d) what the salaries and expense accounts are of all professionals.

Furthermore, all those with a social conscience want to know how much of the funds collected here is earmarked for local "parties" and how much of these funds is forwarded to Israel; and in return, how much is chanelled back here for local political "Zionist" parties. Then and then only, when all these facts are available, will the communities in the Diaspora be able to decide whether the community budgets are based on real need.

All this may be irrelevant to those who consider their contributions a nuisance, conscience money or a convenient tax deduction. But when the Minister of Finances of the State of Israel, on whose behalf these collections are made declares publicly that the "Jewish Agency" should dismiss two thousand employees because they all are political appointees—is this not reason enough to revise completely our attitude of laissez-faire regarding fundraising and distributing Jewish charity funds?

* * *

Once I remarked to a friend who seemed very perturbed by this unheard of subsidizing of Zionist political parties here that the Talmud in its wisdom clearly prescribed a system which would prevent abuse: those who collect funds never should distribute them. Thus, even were it true that some of these political groups perform an important role in the collection of funds, they should not be involved in their distribution. In fact, at this very moment we in this country are witnessing an internal battle among Zionist groups as to who is entitled to a bigger slice of the funds. Isn't this outrageous? Are we living in Congressman Powell's Harlem?

One of the replies to critics of this system is: lay leaders do not profit personally. Of course, not financially. But does this exonerate them from responsibility for waste? Are they free from submitting detailed public accounts of charity funds?

* * *

Several days ago I read a matter-of-fact-report on Israel's present economic crisis from the pen of David Horowitz, governor of the Bank of Israel. The statement describes clearly the crisis, the unemployment, the necessity for raising the export and the cutting of waste. Isn't it time to begin cutting out the dead wood from the Zionist establishment, cut of subsidies to parties?

* * *

How to do it? Plainly. The Jewish communities in the Western world are built around the synagogue. Let the synagogues, all of them,—of all expressions—call a convention — without the interference of the Jewish Agency and its professionals — and together with the Welfare Funds, once for all declare that the funds gathered for Israel must be turned over to the democratically elected government of Israel. For no matter how one will explain the crisis in Israel, the fact is at present the Jewish People cannot support both Israel and the Zionist parties.

It is very close to Rosh Hashana. Phone immediately 789-1895 for your New Year Greeting in The Canadian Jewish News. Your may always forget a best friend when mailing out cards.

The Canadian Jewish News is the only Jewish newspaper in Ontario appearing regularly 52 weeks a year.

After Brussels

The German-Jewish Dialogue

by the JCNS editor

LONDON, (JCNS) — The dialogue between Germans and Jews, which took place at the World Jewish Congress Assembly last week, not unexpectedly, aroused strong emotions. A long time is likely to elapse before German-Jewish relations can be certain of being discussed with calm objectivity. We are still too close to the age of Treblinka and Belsen for a normal relationship to develop between Germans and Jews of this generation.

But those who deal with Jewish affairs, whether on behalf of the State of Israel or Jewish communities, must endeavour to view the problem dispassionately. Germany is a major factor in European politics and economic life. It has now established full diplomatic relations with Israel and has a long period occupied a very influential place in Israel's economic affairs. The private Jewish citizen is free to choose for himself whether or not to visit Germany, to buy or sell German goods, claim restitution owing to him, meet or employ Germans, read German newspapers and try to understand German politics tions which bear responsibility enjoy no such choice.

The very events which created the "German problem" for the Jewish world give every incentive to maintain a watchful association with German developments. To be of any use this watching brief must be informed and objective. If it tries only to highlight the discreditable and ignore the rest of the picture, it will mislead and alarm and end by being ignored. But to understand involves the need to maintain lines of communication; hence the need for dialogue.

Thove who find this unpalatable have every right to abstain, always provided that they are consistent. A private citizen or an Israeli Opposition party has every right to criticise the policy of Jewish institutions or of the Israeli Government. But it is difficult to respect parties and organisations which denounce reparations and restitution as "bloody money" while they clamour for their share. Even more discreditable is the exploitation of natural Jewish feeling about Germany for the sake of political party capital.

Responsible German leadership is as anxious as Jewry the world over that German convalescence from Nazism be successfully completed. To deny the possibility of cure is a counsel of despair. For that purpose the healthy, constructive and enlightened elements in German life must be encouraged and strengthened by the good will and support of right-thinking people everywhere.

It is a basic tenet of Judaism that man is capable of improvement. To exclude the Germans from this teaching is to adopt an outlook which has no place in Jewish thinking. In practice, however, there is no easy short answer either to the German question or to German-Jewish relations. But reliance on time alone is not enough; time is on the side of those who make the best use of it.

It is necessary to continue insisting that all Germans should remain aware of the enormity of the crimes of their nation under Hitler, not for the purpose of encouraging a feeling of guilt, but rather to heighten understanding of what went wrong and apprehension of the dangers of a relapse. It is necessary that all Germans be brought to understand how Jews feel; conversely, Jewish leadership must learn to see Germany as it is and not in stereotype of any sort. This is the task of dialogue. The World Jewish Congress last week took an initiative which should be encouraged.

Return Prisoners

HAIFA, (JCNS) — After holding four Israeli prisoners for up to twelve years the Syrians have returned them to Israel in exchange for six Syrians held by the Israelis.

The transfer took place at the Bnot Yaakov bridge near the Syrian border on Monday, through the good offices of the United Nations. It followed many years of intermittent negotiations through the U.N., the International Red Cross, and Amnesty International.

The Syrians consistently denied that they were holding any Israeli prisoners, and even now it is thought that other Israelis may still be held captive.

Avraham Daskel, who deserted from the Israeli Navy and was later taken off a Finnish ship in the Syrian port of Latakia in 1952, was said by the Syrians on Monday to have died in prison in March, 1964. They refused to transfer his remains to Israel for reburial.

Four of the six Syrians returned were sailors caught inside Israeli territorial waters. The other two had been accused of infiltration and espionage.

The four Israelis freed on Monday were: Yosef Shainash, 43, who crossed the border in 1954; Shlomo Yifrah, 32, who escaped awaiting trial for disorderly conduct; Itzhak Resnik 41, who escaped from Acre mental hospital in 1957; and Yehuda Waknin, who left his Ashdod home in 1963 in a fit of depression.

Two of them were immediately sent to hospital for nervous disorders, believed to be the result of their treatment in Syria. They all said that they had been repeatedly tortured.

REFORM DEMAND STATUS IN ISRAEL

JERUSALEM, (JCNS) — Representatives of Progressive (Reform) Judaism in Israel appeared before a Knesset committee last week to press their demand for legal status for the movement and its clergy as part of the Jewish community without accepting the authority of the Chief Rabbinate.

They also sought legislation enabling them to claim a proportionate share of assistance from the Ministry for Religious Affairs and local religious councils.

The Israel branch of the World Union for Progressive Judaism has seven congregations with 1,000 paying members.

EXCLUSIVE REPORT

U. S. A., ISRAEL AFTER THE SHAZAR VISIT

WASHINGTON, (JCNS) — The real significance of the elaborate welcome President Johnson extended to President Shazar in Washington last week is that it symbolised in a ceremonial way the major milestone in American-Israeli relations reached during the last six months.

The most positive change for the better was the recent decision of the United States to provide Israel with Skyhawk aircraft as a deterrent against attack and, equally important, to do so publicly.

Diplomatic observers have never really questioned Washington's interest in Israel's progress and security. But, for many years, the Administration was reluctant to undertake any initiative which might emphasise American friendship for Israel and thus antagonise the Arabs and push them into Moscow's arms.

So it was that from 1949 to 1964, no President or Prime Minister of Israel made a formal visit to Washington.

President Johnson changed that in 1964, when he invited the Israeli Prime Minister, Mr. Levi Eshkol. During that visit, President Johnson strongly reaffirmed America's commitment to oppose force or the threat of force in the Middle East, and he gave evidence to Israel's leaders that the United States was ready to come to Israel's aid if Arab threats were translated into aggression.

But, even then, the Administration was still inclined to be secretive about measures to srengthen Israel's security. It was during Mr. Eshkol's visit that President Johnson agreed that Israel should have Patton tanks, but it was decided that these would be made available through West Germany and that the deal would not be disclosed to the public.

It remained for President Nasser, in 1965, to expose this transaction and to intimate West Germany into cancelling it. But Nasser's action boomeranged, for the United States then undertook to complete the tank shipments. But this, too, remained a secret until early this year.

THE WEEK IN TORONTO'S THEATRES • BY MARK FREIMAN

Camp At The O'Keefe

Probably the most overlooked form of the "Camp" movement of Pop Culture is country music. Outraged devotees of this musical form no doubt will cry out in anguish, but such performances as "The Eddie Arnold Show" at O'Keefe Centre last week give an adequate demonstration of just how fully country music deserves to be included with Batman and Andy Warhol's paintings of Campbell's Soup cans as a manifestation of "Camp".

The essence of "Camp" is the glorification of the mediocre, the commonplace, the maudin, the mawkish and generally that which five years ago was known as the "square". Working from this definition, it is simple to note how country music easily qualifies on almost all counts.

Take, for example "The Eddie Arnold Show". The first act, The Stonemans, a family of four performers and their 73-year-old father, started the evening off on the perfect "Camp" combination of lack of sophistication (the fiddler of the group playing his instrument behind his back while lying on the floor) with sheer incongruity (go-go dancing to accompany the hillbilly songs). Next came Boots Randolph who introduced himself as the world's best (and only) hillbilly saxaphone player. To accompany him in his hillbilly renditions of such improbable selections like "Danny Boy", Randolph solicited the support of the whitehaired violinists from the orchestra who promptly put down their instruments and commenced clapping hands in time. The humour and ludicrousness of the situation seemed to escape all but a tiny fraction of the audience.

These acts exemplified High Camp, generally agreeable, often hilarious and quite pleasant. Would that the same could be said about the following two acts.

Leroy Van Dyke and surprisingly the star of the show, Eddie Albert gave what probably is best described as Low Camp performances. Van Dyke, looking thoroughly out of place in a tuxedo while singing country music, is characterized by an oily stage presence and an inability to carry the tune of any song slower than rock and roll time. Mr. Albert's dismal performance is excusable perhaps on the grounds that he had a sore throat which turned his normally beautiful and clear voice into a hoarse whisper. Still he earned his Camp standing by his selection of songs (mainly grossly oversentimental pieces, and his "folksy" stage manner ("ah, don' know if ah kin do this sowng, but ah'all trah"). His Low Camp rating he earned by his four off-key encores. The audience loved it.

Holy mediocrity!

Ten Nights At Poor Alex

Somewhere there is perhaps a chapter of the W. C. T. U. presenting Ten Nights in a Bar Room as a serious warning against the evils of alcohol. Certainly that is how it was intended to be performed by its author, one Wm. Pratt Esq. Poor Mr. Pratt probably would turn over in his grave if he knew what they are doing at the Poor Alex theater to what film maker D. W. Griffiths called "the world's finest play".

Obviously the director of the present interpretation of Pratt's play, William Granger, does not concur with Griffiths' estimation of it. Indeed Ten Nights in a Bar Room is not exactly in the same class with Hamlet or Othello. It is poorly constructed; its characters are paperthin; dialogue is about as natural sounding as the King James version of the Bible. Realizing all this, Granger has his actors play it strictly for laughs.

The silly plot strives to show the concurrent fall of ex-miller Simon Slade as he becomes a tavern keeper and rises in prosperity of Joe Morgan as he swears off rum for life. To spice up the plot there is a parricide, another rather extraneous murder followed by the suicide of the perpetrator and, in the best tradition of melodrama, the longest death scene since Little Eva kicked the bucket in Uncle Tom's Cabin. Thrown in for good measure are several miscellaneous fights, a manslaughter and a **delerium tremens**. Fortunately in the current production none of these are taken seriously. In fact one of the funniest moments of the play comes after the mortally injured daughter extracts a promise from her inebriated father to stop drinking. The mother stands there, between her drunk husband and dying daughter, and clasping her hands to her heart exclaims, "This is indeed happiness." Another highlight is when the thoroughly drunk family servant threatens the killer of his master with being stuffed into a spitoon as a horrible example to users of tobacco.

Because of the weakness of the characters and the dialogue, the play lends itself perfectly to the delicious overplaying to which it is subjected by the actors. All the characters fall neatly into stereotypes so that soon the audience finds itself having a great old time cheering the hero, hissing the villain and gasping in dismay at the multitudinous reversals of fortune that the just must bear. In the end, as virtue and tea-tottling triumph and the surviving characters burst into verse of sorts, it is difficult to concentrate on the dialogue because one is laughing too hard.

Theatrical purists and prohibitionists will object, but Ten Nights in a Bar Room is well overacted and thoroughly delightful.

HERE IN BROADWAY PLAY. June Wilkinson, leading lady in Muriel Resnick's Any Wednesday, at Toronto's Royal Alexandra Theater from Monday, August 22nd, through Saturday, September 3rd.

TORONTO AFTER DARK

SUMMER SEASON ENDS

With the performance of the Tijuana Brass at O'Keefe Center coming week, the summer season ends. Middle of September ushers in the Canadian Opera Company.

On the same bill with Herb Alpert and his Tijuana Brass are Sergio Mendes and Brasil '66 who make their first Toronto appearance.

POP FOLK SINGER

Coming week, for two weeks, will see lovely Sandra Phelps, popular Pop Folk Singer, at Castle George, accompanied with her guitar. She is a graduate of the top night club circuit.

Coming week, till Saturday, August 27th, Toronto's Moe Koffman of Swinging Shepherd fame, and his Quartet will appear downstairs in the Spaghetti House, with Art Ayres on the jazz organ.

EXOTIC DUO

Malka and Joso appear at The Penny Farthing, charming their audience as always.

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The Council of the City of Toronto, through the Department of Parks and Recreation, in conjunction with the Toronto Musicians' Association, through a grant from the Trust Fund of the Recording Industries and the Toronto Daily Star, are pleased to announce the following programmes:

SUNDAY, AUGUST 21st
2.30 p.m. — NATHAN PHILLIPS SQUARE: "Hey Rube" — presented by the Toronto Workshop Productions. Also featuring "Pompow and His Split Personalities" Clown Band at 1.45 p.m. and 3.20 p.m.
2.30 p.m. — HIGH PARK: "A Tribute To Richard Rodgers" — presented by 411th Squadron R C.A.F. Band under direction of F/O B. Clark Guest Artist: Helen Murray.
2.30 p.m. — KEW GARDENS: Toronto Symphony Band under direction of Mr. George Anderson. Guest Artist: Betty Weir.
5.30 p.m. — HIGH PARK: Organ Recital featuring Ronnie Padgett.

TUESDAY, AUGUST 23rd
8.30 p.m. — WITHROW PARK: Square Dancing — Angus MacKinnon Orchestra

WEDNESDAY, AUGUST 24th
12.15 p.m. — NATHAN PHILLIPS SQUARE: Gwladys Steinberg and Her Melodic Strings

THURSDAY, AUGUST 25th
7.30 p.m. — EGLINTON PARK: Jazz Concert featuring Trump Davidson and His Dixieland Band; Carol Britto Trio
8.00 p.m. — NATHAN PHILLIPS SQUARE: "Hey Rube" presented by the Toronto Workshop Productions, also featuring "Pompow and His Split Personalities" Clown Band at 7.15 p.m. and 8.50 p.m.

SUNDAY, AUGUST 28th
2.30 p.m. — HIGH PARK: Toronto Garrison Artillery Band under direction of Capt. M. M. Dunmall. Guest Artist: Bozha Grahovic, Tenor
2.30 p.m. — KEW GARDENS: Queen's Own Rifles Band under direction of Capt. W. T. Atkins. Guest Artists: Shan Clifford Dixieland Group
5.30 p.m. — HIGH PARK: Organ Recital featuring Ronnie Padgett

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News Analysis

by our JCNS DIPLOMATIC CORRESPONDENT

KOSYGIN'S REAPPOINTMENT — GOOD FOR JEWS?

LONDON, (JCNS) — Last week's reappointment of Mr. Alexei Kosygin for a further four-year term as Soviet Prime Minister by the Supreme Soviet is of major importance to Soviet Jewry, the JCNS correspondent on East European Affairs writes.

The continuance in office of the Kosygin-Brezhnev-Podgorny "troika" means a setback for the Soviet Communist Party's "Young Turks," antisemites and advocates of a hard line — Mr. Aleksander Shelepin, Mr. Vladimir Semichastny, the head of the secret police, and Mr. Sergei Pavlov, the head of the Komsomol, the Soviet Communist Party's youth movement.

This does not in itself herald an improvement in the situation of Soviet Jewry, but it does suggest that there will be no change for the worse.

Mr. Shelepin and his group, who were possibly also supported by Mr. Mikhail Suslov, the Soviet Communist Party's chief ideologist, were defeated because it is vital for the Soviet Government and the party leadership throughout the U.S.S.R. to bring the economic reforms instituted by Mr. Kosygin to successful fruition. The adoption of the hard line advocated by Mr. Shelepin would not help them.

It had been hoped by the Shelepin group that Mr. Pavlov would be appointed head of the newly established Ministry of Public Order, and his failure must be accounted a major defeat for the group.

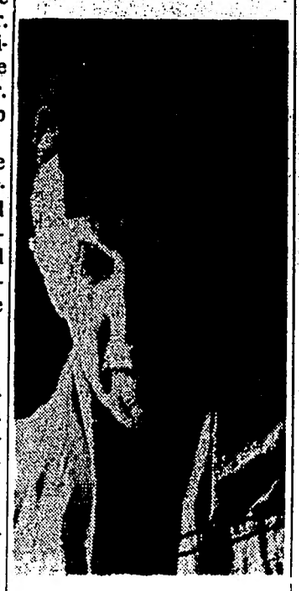
NO SECRET

Pavlov has never made a secret of his anti-Jewish views. Jews were responsible for "the opposition of liberal writers", he said in a speech. This and the Daniel — Sinyavsky trial were "Jewish affairs", he aded. The version of his speech which appeared in the Soviet press did not contain these remarks.

The policy line followed by Kosygin and Brezhnev at present is to tone down the cruder manifestations of official Soviet antisemitism. Mr. Kosygin himself is the first Soviet Prime Minister since the 1930s to condemn antisemitism publicly — in a speech in Riga, Latvia, in July of last year.

His basic view is that the desired assimilation of Russia's Jews can hardly be brought about in an atmosphere of virulent antisemitism and discrimination against some categories of Jews.

Mr. Binyamin Dymshits, the only Jewish member of the Soviet Government, was reappointed Deputy Prime Minister when Mr. Kosygin was reappointed Prime Minister.



Moisei Serson, a Jewish wine grower in the Ukraine, during his morning prayer. Soviet official APN photo for The Canadian Jewish News.
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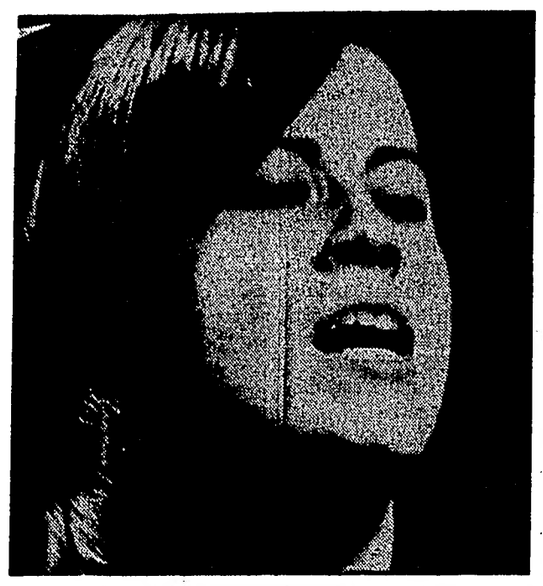

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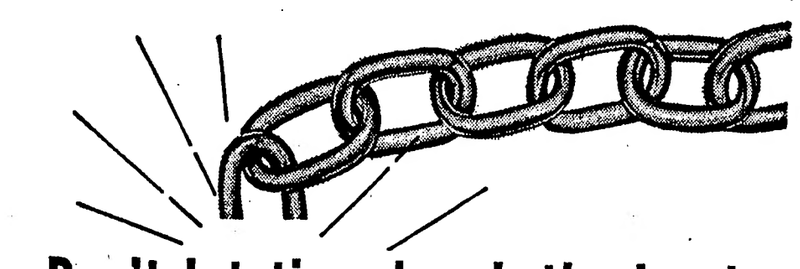

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IMPORTANT OTTAWA STATEMENT

PEARSON ACTS

The Canadian public at large heartily will endorse CJC President Michael Garber's satisfaction with the first announcement by Prime Minister Lester Pearson that the government will introduce soon a bill to outlaw racist propaganda and hate literature. In his statement, Congress president Garber recalled that the United Kingdom, which is considered a "fountain of principles of civil liberties and free speech", recognizes in its Race Relations Bill that such propaganda must be curbed and has enacted legislation.

All progressive, civic-minded, liberty-loving and concerned Canadians agree with the following declaration by Mr. Garber:

"The Canadian Jewish Congress joins with all concerned citizens in welcoming the Prime Minister's announcement that the Government will place legislation before Parliament to curb hate propaganda. We are sure the great majority of Canadians will be pleased to have Parliament adopt effective laws to deal with this menace to Canadian freedom and democracy.

...."As has been pointed out on many occasions, the experience of history demonstrates that a democratic society cannot stand idly by and permit this social evil to pursue its aims unchecked. The effectiveness of laws as an educative force in society in itself makes it vital that such legislation be enacted and implemented. With it, public opinion will be more readily mobilized to reject the racist and hatemonger, and to ensure that the freedom we enjoy shall continue to prevail".

* * *

The Canadian Jewish News, which first championed the idea of placing hate propaganda outside the law, salutes Mr. Barber's pertinent statement.

OUR RESPONSIBILITY

FOR THE SAKE OF THE ORPHAN

The Bet Din—in this sense the community—is the parent of the orphan. This dictum of the Rabbis of Old underlines one of the first commands to the House of Israel: to provide the child who had lost his parents with a substitute home, with the opportunity to study, and with a chance to prepare himself for a useful life. Some of the great men in history had been orphaned in their early childhood, and in their misfortune had found the consolation and the guidance of kindhearted people who gave them a hearth.

Somehow in our affluent society, and especially in our wealthy Toronto community, there is no sufficient care for homeless Jewish children, both orphans and those of broken homes. Why? In his moving communication printed last week on the editorial page of The Canadian Jewish News, young Rabbi David Grossman, a former Torontonian, described in detail this deplorable state of affairs. When this newspaper assigned a reporter to interview the Jewish Family Child Care Service about Rabbi Grossman's serious "J'Accuse", the reaction of the leadership of this organization was evasive, nonchalant, — to say the least.

Still we find it too easy to accuse this community service organization of neglect of this problem. Quite to the contrary: our own investigation confirms the complaints of social workers in this community to the effect that very few Jewish families are ready to accept foster children. So what is the solution? The easy solution is to place these children in homes of other religions where, of course, these youngsters are brought up in a different faith. The alternative is to create a Jewish Community Orphanage or Foster Home. Some psychiatrists seem to be opposed to orphanages: they consider them outdated. Yet if the choice is between losing completely these children as members of the Jewish community and the Orphanage, — why not organize an orphanage?

In any case, Rabbi Grossman, as a native-born Torontonian, with a deep affinity for this community, should not consider this problem solved with a letter to the editor. He should pursue this task, organize a committee for the care of orphans and homeless children. We of this newspaper will certainly support such an initiative. And we are confident that many citizens here will help him in this important undertaking.

letters to editor

STUDENTS' PROTEST ON RUSSIA

Dear Editor:

The persistence of official anti-Semitism in the Soviet Union, one that unfortunately approaches the level of cultural and spiritual genocide, is a phenomenon which grieves the hearts of numerous Canadian citizens. Believing that those enjoying the benefits of a free society must exert every means to alleviate this tragic situation, a group of 113 college students, representing twenty-five different schools of higher learning, have sent the following letter to the captain of the Soviet liner, "Alexander Pushkin, which docked in the Montreal harbour on August 5:

"● We the undersigned college students are deeply concerned about the religious and cultural deprivation of Jews in the Soviet Union. We strongly feel that the continuance of the needless policy of anti-Semitism serves as a formidable obstacle in the establishment of a fully harmonious relationship between our two peoples.

"● It is our sincere hope that the U.S.S.R. will eliminate this unfortunate situation by the institution of the following rights for Soviet Jewry:

"(1) The abolishment of all restrictive and discriminatory measures directed against religious and cultural activities.

"(2) The extension to Jews rights and privileges similar to those of nationalities with an identical status under the Soviet Constitution.

"(3) Permission to reunite families torn apart as a consequence of the Nazi holocaust.

"(4) Permission to associate freely with Jews inside and outside the Soviet Union.

Signatures".

It would be deeply appreciated if you would use the facilities of your newspaper to report the above petition and its purposes. It is essential that all thoughtful citizens be aware of the grave plight of Soviet Jews.

Montreal, Que.

Alex Littmann
(on behalf of all signers)

KEEP SMILING

NICE DOING

Did you hear about the bachelor who had decided to reform? The first day he cut out cigarets, the second day he cut out drink, the third day he cut out women. On the fourth day he cut out paper dolls.

DOCTOR NEEDS DOCTOR

A guy ran into a doctor holding his head between his hands and groaning, "I've got to see a psychiatrist."

"But you are a psychiatrist," said the fellow.

"I know," the doctor answered, but I charge too much."

HISTORY REPEATS

The following report was received by a father from his young son's teacher: "Dull but steady — would make a good parent."

REVERSE

A grocer was showing a new cereal package to the mamas: "Kids love it! It contains free gifts and you send in the package top if you want the cereal."

RUN FROM BEHIND

Said the angry taxi driver: "No charge, lady; you did most of the driving."

THE LIVELY ARTS

By D. COHN

● French character actor Pierre Olaf has been signed to play the role of Sir Lancelot's squire in Camelot, the Warner Bros. motion picture musical being directed by Joshua Logand and produced by Jack L. Warner.

Camelot, based on the Alan Jay Lerner-Frederick Loewe hit, will star Vanessa Redgrave, Richard Harris and Franco Nero.

● Roc Brynner, 22-year-old son of Yul Brynner, has been set for a small role with his father in The Double Man, motion suspense drama starring the elder Brynner, Britt Ekland, Clive Revill and Anton Difring.

Roc has been attending college in Paris with the intention of entering a Parisian school of cinematography in September.

The film is being made in color on location in Europe, with Hal E. Chester producing and Franklin Schaffner directing.

Vacationing in Israel. — "Everybody's waiting, Miriam — hurry up and float!"

Mort Greenberg, Signature

the seven days

GEORGE BROWN, NEW SECRETARY

LONDON, (JCNS) — While he has always been an inflexible opponent of antisemitism, which he once roundly denounced as "shameful", Mr. George Brown, Britain's new Foreign Secretary, has not always associated himself with the Zionist viewpoint and at one time had a reputation for friendship for the Arabs.

However, after visiting Israel in 1961 as deputy leader of the Labour Party, he warmly praised the Jewish State's achievements, particularly in integrating new immigrants from Oriental countries, and stated that he had been fascinated to see "social democracy put into practice".

After visiting Israel he went to the Arab countries and at a Beirut press conference irritated his audience by declaring that people were more important than politics and that the Arab refugees were being used as "pawns in the political game". He urged the Arab States to accept Israel as a fact. Irate Arab newsmen walked out of the meeting.

As a Labour Minister Mr. Brown has resisted Arab attempts to take an anti-Israel line.

THREE AND A HALF YEARS ONLY

DUESSELDORF, (JCNS) — Karl Jung, 53, the former leader of a Nazi special operations unit's execution squad in the Ukraine during the war, has been sentenced here to three-and-a-half years' imprisonment and two years' deprivation of civil rights for complicity in the murder of Jews. His deputy in the unit, Guido-Horts Huhn, was gaoled for seven years' and sentenced to two years' deprivation of civil rights.

THE PENINSULAR WAR

The Sinai Campaign is still a matter of controversy a decade after it took place. General Dayan's "Sinai Campaign Diary", which is reviewed below, is likely to carry the controversy further.

Reviewed by Chaim Herzog

Diary of the Sinai Campaign by Major-General Moshe Dayan. Hebrew, Am Hasefer, Tel Aviv; English version, Harper & Row, New York.

Moshe Dayan is one of the stormy petrels of Israeli politics. He has a powerful, attractive personality, but the feelings which he arouses are not always favourable.

Basically he is misunderstood, because beneath the veneer of an **enfant terrible,** one finds a keen mind, capable of analysing an intricate problem and presenting it in a clear and frequently original manner.

Once he has completed his analysis and reached a conclusion wild horses will not move him from the decision he takes. Such considerations as public disapproval or personal popularity have never weighed heavily with him. As a result, he may not be a good politician, but he is a born leader.

These attributes combined to make him an outstanding success as the Chief of Staff of the Israel Defence Forces, in which his inborn power of leadership, native intelligence and basic originality were given public and even international expression in the Sinai Campaign.

His subsequent entry into politics enabled him to bring his qualities to bear as Minister of Agriculture. In this appointment he was a success, gaining the respect of all elements in the country, even including those violently opposed to his politics, primarily because he was acknowledged as a Minister who knew what he wanted, and proved his ability to resist lobbies and pressure groups.

The publication, therefore, of his memoirs of the Sinai Campaign by this very controversial figure in Israel's political life was bound to arouse conflicting reactions. Coming as it did during the bitterly fought General Election campaign in Israel, it was the subject of heated public discussion.

The Sinai Campaign began on October 29, 1956, and ended seven days later with the Israel Defence Forces in complete control of the Sinai Peninsula. It coincided with Operation "Musketeer", the Anglo-French operation at Suez, which should have been successful but proved to be a bitter failure. As Moshe Dayan points out in his introduction, the Sinai Campaign was born of two developments: the deterioration in the political and military situation between Israel and her Arab neighbours, and the Anglo-French decision to gain control by force of the Suez Canal.

Without the Anglo-French operation it is doubtful whether Israel would have embarked on the Sinai Campaign. Furthermore, if the Arab attitude, under Nasser's leadership, towards Israel had not been one of virulent hatred, Israel would not have intervened against Egypt in an armed conflict arising out of the Anglo-French claims in the Suez dispute.

In other words, knowledge of the Anglo-French decision to embark on military action against Egypt had a decisive influence on Israel's decision to take action in Sinai.

Mr. Dayan's diary opens with the entry of September 1, 1956, two months before the operation. It describes the receipt of a cable from the Israeli military attache in Paris, informing him of the Anglo-French plan to take military action in the Suez Canal area following Nasser's nationalisation of the international waterway. Thereafter the reader is by Mr. Dayan's side during all the planning and preparation leading to the operation and, of course, during the seven fateful days of the campaign, until the moment when he reports to Mr. Ben-Gurion, then Prime Minister and Minister of Defence, that Sharm el Sheikh, the southernmost tip of Sinai and hence the complete Sinai Peninsula, is in Israeli hands.

This book is a personal diary. It is not a history of the Sinai Campaign and does not purport to be. It is a subjective record, laying over-emphasis at times on matters not over-important which attracted the Chief of Staff's attention, while ignoring events worthy of mention because they did not fall within his purview. In his diary Moshe Dayan reveals with absolute frankness much which many in Israel believed should have passed unmentioned, and does not pass over his own mistakes. For these, with a candour refreshing and unusual in Israel's public life, he accepts full responsibility.

"Sinai Diary" upset many in Israel, who contended that it should not have been published for several years to come. In the first place, Dayan reveals many of the shortcomings and the errors of the Israeli forces during the campaign.

The mobilisation of the reserves was not as smooth as it should have been. The organisation as far as transport was concerned left much to be desired. Israeli troops were attacked by Israeli aircraft on a number of occasions. Israeli tanks by accident destroyed other Israeli tanks. Dayan was at times cut off from the main stream of events and exposed himself to unnecessary risks because of his system of command, which kept him with forward units during critical periods.

Again, he reveals that the head of Southern Command, which was responsible for the operation, the late Brigadier Simhoni, ordered the armoured forces on the central front into action some 48 hours earlier than planned. In retrospect, as Mr. Dayan admits, Brigadier Simhoni was right, but his action constituted a breach of orders.

Mr. Dayan is also of the opinion that the bloody battle at Mitla Pass, in which the Israeli parachutists suffered heavy losses, could have been avoided and was brought about by the over-zealousness of the paratroop commander.

These and other revelations aroused the ire of many critics and set off a public furore over the book, which has broken all best-seller records in Israel.

The relationship of the Israeli public to its armed forces is, in a way ,unique. This has come about as a result of modern Israel's short but stormy history, and the knowledge of every citizen that he owes his very existence to the Israel Defence Forces. As a result, however, there has developed an idealised image of near-perfection, of super-efficiency and an almost complete lack of human failings. This secure image of perfection was shattered by Dayan's revelations.

To the outside observer and to the student of military history, some of the public reaction in Israel was provincial in the extreme, and revealed a complete lack of understanding of the problems of waging a modern war and of the issues involved.

To the student of modern war, the strafing of its own ground forces by an air force is not an unusual occurrence, however undesirable or uncomfortable it may be, nor indeed is it unheard of for troops to shoot up their own forces by accident in the "fog of war". But, as far as Israel was concerned, the reaction to Mr. Dayan's frankness was one of horrified disbelief.

He explains in his epilogue, written for publication in foreign language editions, that the victory in Sinai was achieved not despite the failings and mistakes which he revealed, but rather because of them. This was a calculated risk taken by the Israeli High Command, and, in the final analysis, it was less of a risk than making the correct, detailed preparation with a view to avoiding the errors and mix-ups.

One of the main reasons for Israel's success was that the international political implications of every military move influenced every step taken, while the British and the French frequently ignored them.

As a result, Israel's preparations were brilliantly camouflaged until the last moment, which explains the lack of preparation which led to incomplete mobilisation, and the resultant disorderly developments in the progress of the battle.

I can testify personally to the great strain imposed on a field commander seventy-two hours before the start of operations, who had to carry out total mobilisation while forbidden to reveal its true purpose to his direct subordinates and even to the battalion commanders until literally the eleventh hour.

Israel's trust in her armed forces is well placed because they overcome all obstacles and the difficulties by their fighting spirit, perseverance and adaptability, qualities which characterise their training, upbringing and young tradition.

Mr. Dayan's personal manner of command in the field is very reminiscent of that exercised by Rommel. It is a style which has been criticised by many commanders, but it was vehemently defended by Rommel in his "Diaries". The Dayan diary will undoubtedly become a study in generalship, for this very naturally emerges as a central theme of the book. And generalship in this case not only includes the military implications of the art but, above all, the outstanding ability to relate a political situation to military development at any given time, and to draw the necessary conclusions.

Since it is a personal diary, the book does not do enough justice to the campaign as a whole. It is a good book, but not a great book because of the limitations of a diary.

In the final analysis, Israel won a brilliantly conceived and executed victory. Its fruits included not only the freeing of the Straits of Tiran and the resultant development of Israel's trade with Africa and Asia, but also comparatively peaceful borders, as well as international prestige which strengthened her position in world affairs.

However, perhaps the Sinai victory's most important result was to bring home to the Arabs that Israel's armed strength is an effective deterrent to their military designs on her territory. This Arab awareness **of the** futility of attacking Israel may contain the seeds of the future peace between Israel and her neighbours.

SERMON FOR THE WEEK

Peace Versus Justice

The first chapter of this Ethics of the Fathers, the reading of which is resumed this Sabbath concludes with the noble statement of Rabban Simeon ben Gamaliel: "By three things in the world preserved by truth, by justice and by peace". These are the three pillars upon which an ordered world depends. If one of them is weakened or destroyed the whole structure of civilisation can topple over and cease to be.

This Mishnah happens to be the only one in the whole chapter for which a Scriptural proof verse is adduced, the verse, "Judge ye the truth, and the judgement of peace in your gates".

Remarkably enough, this selfsame verse is quoted in the Talmud, but from an entirely different angle. It presupposes a state of affairs in which peace and justice (instead of existing harmoniously together) are in conflict with one another, and asks: "How can one speak of the 'judgement of peace'? Surely where there is peace there is (often) no justice, and where there is justice it can be at the expense of peace?"

And it solves the problem by maintaining that there is only one way to achieve both peace and justice — through compromise. It regards Moses as the protagonist of justice at all costs, and his brother Aaron as the archetype of peace at all costs.

To those who accept the ideal of Moses, compromise is anathema; the rule of strict justice must prevail supreme. To the followers of Aaron peace is the supreme ideal, even though it involves a departure from the strict line of justice.

That is the ethical problem which arises in the clash, not between virtue and vice, between good and evil, between right and wrong, but between two ideals each of which is sublime and desirable in itself. What ideal is more sublime than that of peace? and who can deny the claims of justice?

But what happens when the only way that peace can be maintained is by closing one's eye to injustice, and the only way that justice can be enthroned is by the breach of peace and the arbitrament of arms? Which is to give way to the other in the interests of mankind?

It is a problem which arises in every generation. It is an agonising decision which has to be taken by everyone who has to deal with public affairs and with the affairs of nations in moments of crisis.

Was Munich right when it brought about an uneasy extension of peace, even though it involved a flagrant acceptance of injustice? Is the war in Vietnam justified, with all its horrors and destruction, even if, as is maintained by its supporters, it is the only way that justice can ultimately prevail?

The problem cannot be avoided, but it seems almost impossible to lay down hard and fast rules. And it is significant that in the discussion in the Talmud, each maintains his point of view tenaciously.

One says: "It is **forbidden** to compromise, and whosoever compromises condemns God". The other maintains with equal force: "It is mitzva to compromise, for only thus can peace and justice go hand in hand".

However, the Talmud does not attempt to decide, but contents itself with putting both points of view.

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YORK Y. HAS NEW PROGRAMS

Two new evening undergraduate degree programs, one in administrative studies and one in computer science, will be offered beginning this autumn by The Joseph E. Atkinson College of York University, as was announced by York University President Dr. Murray Ross.

The administrative studies program will lead to the degree of Bachelor of Arts (Administration). The program of studies in computer science will be offered as part of the regular Bachelor of Arts degree program.

The computer science courses will be analytical and conceptual rather than descriptive and technical.

The two new programs will be directed by full time faculty members of The Joseph E. Atkinson College. Dr. George Eaton, Director of the Division of Professional Studies, will direct administrative studies. Dr. P. Rajogopal, associate professor of computer science and mathematics, will direct the computer science program.

PART OF THE ACT.—The Smothers Brothers, who form part of the show at Toronto's Canadian National Exhibition from Friday, Aug. 19, through Monday, Sept. 5.

SYNAGOGUES RALLY FOR ISRAEL BONDS

In tribute to Israel's Year of Chai — the attainment of the eighteenth anniversary of the State — synagogues throughout Toronto are rallying special **advance** efforts to achieve a goal of $2,000,000 to be raised by the High Holy Day Appeals, against a $3,000,000 cash target.

Max Shecter, General Campaign Chairman of the State of Israel Bond Campaign of Toronto this week announced the names of Congregations which are the Standard Bearers of the advance campaign, as well as the names of prominent congregation members who will be hosts at parlour meetings in the coming weeks, prior to the High Holy Days.

On Monday, August 22nd, Jack Ross, 15 Bainbridge Avenue will be host for a meeting on behalf of Shaarei Tefillah Congregation when the guest speaker will be Rabbi Dr. Moses J. Burak. On Wednesday, August 24th, B'nai Israel Beth David Congregation will participate in the advance effort at a parlour meeting at the home of Meyer Shelson, 31 Palm Drive.

Morris Rubenstein, 37 Ava Road will be the Standard Bearer host for Shaarei Shomayim Congregation on Thursday, August 25th. Adath Israel Congregation will launch its annual Israel Bond Drive at the home of Irwin Frohman, 136 Caribou Avenue, on Tuesday August 30th, with Mr. M.A. Appel, National Campaign Director, State of Israel Bonds of Canada as guest speaker.

Bert Godfrey, Immediate Past Chairman of the Toronto Bond Drive will be host for the initial Beth Tzedec Congregation parlour meeting at his Rosemary Lane home on Thursday, September 8th.

Mr. Shecter pointed out that since the inception of the Israel Bond effort, it has become a traditional part of the observance of the High Holy Days in synagogues throughout the United States and Canada.

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THINGS THAT TIE
By RUTHIE

It's a riot, but whenever I see anything, say or do something, it usually reminds me of something else. It's not really puzzling.

Like now, one of the times I looked down from a height. Here I am standing at a window twelve stories above ground. I should be enthralled by the inspiring view. So what crosses my mind?

Nothing much, only the time I was fifteen and visited a very rich relative. She was so wealthy, stepping foot into her home was like entering another world.

You know, the kind of place where instinctively you lower your voice, you're afraid to sit on a chair because you sink so deep into the downy cushions you're afraid you won't be able to get up.

But in the long run, character shows. You can't shrug off easily habits you've spent a lifetime acquiring.

And today my face still gets red when I remember how I helped myself to a banana, gingerly skinned it, held it in a dainty manner, pinky sticking out, took small bites and chewed slowly, mouth closed, then—without thinking I flipped the peel over my shoulder out the window where it landed right on top of the canopy of the entrance seventeen floors below.

Whenever I'm up high, that incident comes to mind.

* * *

Mama raised her daughters to be good *bahlabustas* (housewives). She never could stress enough the importance of keeping a clean house, not skipping the corners, stitching a small tear before it became a big one.

Well, I can't say I don't try. Everytime I see a hole in my husband's sock, I put the pair aside with the intention of mending it. Another day, another holy sock. I add that pair to the other one.

Then I figure, what are only two holes? He's awfully hard on socks. I'll wait till there are more then do them all at once.

And my conscience doesn't bother me one bit; I really have good intentions.

As time goes by, I've reached the dozen mark. So what? On a nice, rainy day, I'll have nothing else to do, I'll sit down for a couple of hours and do some mending.

All the while, hubby is such a doll. He doesn't complain he's down on socks.

Once a week a peddler drops into his place of business. And my man is so soft, he never says no to anybody. So to make the other guy feel good, he winds up buying each time a couple of pairs of socks.

Finally I start feeling guilty. My hide-away-drawer is bulging. I've already lost count. Isn't it time to begin mending?

So I take out the socks and dump them onto the bed. Then, just to check, I open his bureau drawer. There lie neatly—one, two, five, seven, ten, fifteen—twenty pairs of new socks in solids and every conceivable color combination.

I look back at the load on the bed and ponder, "Do I really have to?"

I decided not to concentrate anymore. Just one word, *ekh,* does it. I dump the bunch into the incinerator, brush my hands and *shoin, fartig* (finished).

Do I feel badly about it? And why should I? He has plenty of socks, new ones too, and I hate sewing. So we're even.

But Mama sees right through me. My baking can't be matched, my cooking—ahh! Every corner is spotless, the silver gleams, the children sparkle. But—when she looks at me, the first question is,

Nu, so how many pairs of socks did you accumulate so far?"

I seem to remind her of my own weakness.

Okay, so who's perfect?

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UNVEILING

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PLATNICK, SAUL. On August 9th, late of 418 Horner Ave.
PLATUS, ISSER. On August 15th, late of Vancouver.
ROSE (ROSENSTEIN), HARRY. On August 14th, late of 2900 Bathurst St.
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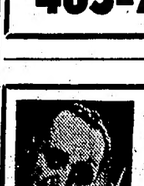

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